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SOCIOLOGY AND PSYCHOLOGY¹

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The methodological conceptions which should guide investigation in ethnology, anthropology and sociology have been for several years past a subject of lively discussion. It would be well if the psychologists took an active part in these discussions, since the conceptions urged by the innovators ascribe to psychology a place in those sciences denied to it by the older views.

In sociology the attack of those who realize that a purely objective, non-psychological method is inadequate has been directed chiefly against Durkheim. In anthropology the main object of criticism has been the so-called "evolutionary method" which greatly minimizes the influence of the psychological factor in the development of culture.

I criticize below Durkheim's methodological ideas and take that opportunity of illustrating the function of psychology in the study of certain social facts.

Durkheim holds that the origin and development of religion are exclusively a concern of sociology. "It is thus a corollary of our definition that the origin of religion is not to be found in individual feelings or emotions but in states of the *âme collective*, and that it varies as do these states. Did religion arise out of the constitution of the individual, it would not appear to him in a coercitive aspect. . . . It is consequently not in human nature in general that one must seek for the determining cause of religious phenomena, it is in the nature of the society to which they belong; and if they have

¹The larger part of this article has appeared in a somewhat different form in a paper published in the *Amer. J. of Sociol.*, November, 1913.

varied in the course of history it is because the social organism itself has changed."¹

Societies are governed, we are told, by laws necessarily proceeding from, and expressing the nature of these societies. Such laws are different from the laws of individual psychology because the social is not the same as the individual constitution. Why resort to introspection when we know that most social institutions are transmitted ready made? How could we by questioning ourselves discover the causes from which these institutions arose? Moreover, we do not always know the real reasons for our actions, neither do we know all of them. And, for the rest, each individual plays but an infinitesimal rôle in the formation of the group life.²

The discussions which have arisen on the appearance of *Les règles de la méthode sociologique* suffer, I fear, in several instances from the lack of a clear differentiation between individual psychology and a psychology of conscious individuals as they are affected by, and as they affect, the group to which they belong, i. e., social psychology. Individual psychology includes the topics usually dealt with in the psychological manuals of the kind now termed "structural." It deals with the attributes of sensations, the threshold of stimuli, the discrimination sensibility, the relation of sensation to the pleasant and the unpleasant, the connections of sensations; with the laws of recall, the psychological and physiological conditions of attention, etc.,—all this without reference to the particular influence exercised upon mental life by the existence of other conscious beings. The recent psychology commonly called "functional" has an inherent tendency to pass into the field of social psychology which is primarily concerned with the effects wrought in individuals by the consciousness of the group to which they belong, and with the common behavior prompted by the consciousness of the group.

In the writings from which I quote, Durkheim does not once mention *social psychology*. But he opposes throughout "individual psychology" to "sociology." He writes, for instance, "even though individual psychology had no longer any secrets for us, it could not give us the solution of any of those problems [the problems of sociology], since they refer to facts of an order outside the range of individual psychology." I would not dissent from this statement, provided "sociology" means or includes the psy-

¹ "De la définition des phénomènes religieux," *Année sociol.*, 2, 24.

² Preface to 2d ed. of "*Les règles de la méthode sociologique*."

chology of groups of individuals, in so far as they affect the social body and are affected by its presence. But if this and other similar passages should mean that sociology is not concerned with the interpretation of social action in terms of consciousness, that it can dispense with the introspective method, *i. e.*, that sociology must limit itself to the observation of the external activities of man, then the astonishment and the opposition which the methodological writings of Durkheim have inspired are, it seems to me, legitimate. "Sociology" may, however, be used by him as a brief synonym for *social psychology*, or at least as including this branch of psychology; if so, his position becomes, to me, unobjectionable. Unfortunately, even after the explanations provided in the preface to the second edition of *Les règles* there remains ample cause for perplexity.

That sociology and individual psychology have little in common, I fully admit. The question I wish to consider is not the relation of sociology to individual psychology, but to social psychology. *Can the origin and the nature of religious practices and beliefs be fully understood when observed from the outside, as overt actions, without the assistance of a psychological interpretation of the states of consciousness which they express?* Ceremonies are the outcome of more or less clear mental processes taking place in individuals, under the influence of other conscious agents feeling, thinking, and acting as a unit. The so-called "social" forces before which the believer bows come to him as ideas, feelings, impulses, desires. I maintain therefore that the full understanding of social life demands not only the observation of the external outcome of the collective life of conscious beings, but also its interpretation in terms of consciousness, and I shall now attempt to point out the need of psychological investigation in the study of religion.

Whether one holds (as I do), or not, that the proper use of the word *religion* involves belief in unseen, hyperhuman powers, usually personal, the genesis and development of the god-ideas constitute one of the important problems of the origin of religion. Primitive gods are in many instances ancestors deified. But how and why have ancestors been deified? What are the needs which prompt to deification and what are the mental operations involved in the process? These questions require psychological answers. It is but the beginning of a solution to say, for instance, that the gods of any particular tribe are water-gods because the tribe's life is dependent to an unusual degree upon the ocean. Fish are altogether dependent upon water, yet they have no gods.

In questioning civilized persons, one discovers that certain of them live in a world peopled by invisible beings and others are entirely free from that belief. This difference appears not infrequently between persons brought up together in the same family. One member of the family has rejected gods, angels, and demons; another has incorporated them in his social group. There are individual psychological affinities and immunities. The sociologist who would go to the bottom of the question of belief and creed must perforce inquire not only into the external influences to which these diverging persons are equally submitted, but he must turn psychologist and examine the individual causes of the observed divergences.

God-ideas may arise in several ways in addition to the direct deification of great chiefs: in naïve attempts to explain certain facts of common observation (dreams, trances, swoons, etc.), in the personification of striking phenomena (thunder, vegetation, etc.), in answer to the problem of creation.

How shall one get in any particular instance to the origin of a god-idea? One cannot question those who first gave it form; they have gone forever. And if one questions the existing savage, one finds usually that he cannot give a satisfactory account of his belief and behavior. Nevertheless, much has been learned from the savage's own account of himself. The psychologist may supplement the knowledge thus secured by an examination of the child's mind. And he may further by self-introspection secure much that may serve in the interpretation of the behavior of primitive man. Durkheim's remark that we do not always know the true reasons, nor all the reasons, for our actions is evidently true. But it is just as true surely that we usually know some of them and that a study of actions considered objectively does not more exactly or fully reveal all the motives of behavior. By getting introspective descriptions from many persons of the causes of the same actions, one has as good a chance, it would seem, to make a full and exact discovery of causes as by an external method. *In any case, I do not know why one should neglect either of these methods when searching for the genesis of the god-ideas.*

Another set of problems with which the sociologist must deal in collaboration with the psychologist treats of the effects of religious institutions upon society. The tonic value of the belief in benevolent gods; the use made of them for securing physical goods or subjective qualities with which gods have been endowed by the

very persons desiring these qualities; the peace, the assurance, the joy that are the most common fruits of the ethical religions; the sense of divine presence; the transformations, at times marvelous, happening in many persons under the influence of religious convictions,—these and other similar problems demand descriptions and explanations which cannot be provided altogether by psychologists or by sociologists working independently of each other.

The influence of ethical needs and purposes upon the development of religion is obviously very great. Most religious reformations have had as starting point ethical demands. Would it not be preposterous in an investigation of these transformations to refrain from turning to the introspective data which reformers have left us, and from interpreting in the light of our own consciousness of ethical relations their autobiographies, letters, didactic writings, etc.? Are not these writings a unique source of information as to how these individuals apprehended social life and why they rejected certain of its beliefs and practices while they struggled and even died in order to introduce others?

Is there, for instance, nothing of importance to be learned in a psychological study of Luther's life, of his temperament, of his ethical and æsthetic sensibility, by the sociologists desirous of understanding the causes of the transformation of religious institutions in which he was the chief individual instrument? The day is indeed past for believing that an individual, however mighty, can cast society in any mold shaped by his fancy. We know now that the men who have left their impress upon society have been privileged to do so because they were the instruments of communal forces. But the brilliancy of this discovery should not blind us to the share belonging to the individual in the social work. Why is it that Luther and not some other one of the millions of his fellow-countrymen became the Reformer? Is it merely because he alone was placed in just those external circumstances which would make of a man the reformer that he was? The external influences which acted upon Luther were, without doubt, indispensable, but must not Luther himself be considered an original center of energy? Do not Luther's internal struggles with certain passions, his consciousness of sin, and the final triumph of faith under peculiar circumstances, throw a light upon the Lutheran doctrine of justification by faith which cannot be shed by a merely external study of the behavior of the reformer and of the doctrines he set forth?

Expressed in more general terms, my contention is merely that

individuals do more than reflect social life; they modify it, for they are centers of creative energy. Identical circumstances acting at the same moment upon two persons will not produce identical effects, for no two men are identical.

When an economist tells us that a study of economic conditions covers whatever need be known in order to understand and predict the number of suicides, he forgets that there are other factors affecting man's life besides poverty. Are there not men who delight in want and privation, who voluntarily seek poverty and starve their bodies, not to destroy but only to rule them? What definite and exact relation would there be between suicide and poverty in a community possessed by the ascetic's ideal to which I allude? And is it not well known that ideas are contagious, particularly in certain persons and in certain circumstances, and that there are epidemics of suicide, the partial cause of which is to be found in individual suggestibility?

The place belonging to the introspective, the psychological method in the study of social life is indicated by the character of social facts—a character recognized by Durkheim himself; they consist, he wrote, "in ways of thinking and acting." Since the units of the social groups are conscious beings, the ultimate explanation will have to be given in psychological terms, *i. e.*, sociology is a psychological science of which the observation of social institutions is merely the starting point.

SPECIAL REVIEWS

SOCIAL PSYCHOLOGY

The Doctrine of Evolution and Anthropology. CLARK WISSLER.
Amer. J. of Psychol., 1913, 6, 223-237.

Anthropologists no more than sociologists are agreed as to the methodological conceptions by which their investigations should be guided. The "English School" accepts the so-called "evolutionary," while the "American School" adopts the "historical" conception. In this connection the significance of the two terms is apparently not exactly understood by all anthropologists. Dr. Wissler, in this address, endeavors to define these conceptions and to show their relation to biological evolution and to culture.

According to the evolutionary theory, as the author understands it, the social and psychological development of man proceeds along with, or is caused by, a biological development. In opposition to the "somewhat naïve" assumption "that the advance in culture is part and parcel of an advance in morphology," our author holds that the human individual is "born with a full equipment of instincts to develop and participate in any culture he may happen to be born into," but not with any instinct, or psychophysiological mechanism for the production of *particular* cultures. There is, for instance, no inherited aptitude to acquire a particular language, although "there doubtless is an instinct to form a language—a human innate character common to all men."

It should be understood, however, that when the historical anthropologist opposes the evolutionary method, he "is not for a moment denying that cultures evolve or grow, he is only denying that this growth is an integral part of biological evolution." He affirms that that which in any particular case determines the appearance or the order of appearance of social phenomena is not a biological, a morphological evolution taking place in a uniform order in the whole human race, but that external circumstances such as geographical environment, density of population, proximity of different groups, etc., are the causes of cultural development. Since these factors are not the same for each group of men, cultures cannot be expected to follow identical lines. As a matter of fact

ethnologists have discovered that the uniformity demanded by the evolutionary conception was not always to be found, and that in many instances the same stage of culture was produced by different causes. When one dissociates the course of culture from biological evolution, one is left with the alternative of accepting the historical theory according to which not biological, but other factors direct cultural changes.

The historical method holds that "there is a history of cultural activity for each particular group of mankind, and that the culture of any given moment is only to be interpreted by its past." The term "historic" used in this sense is not altogether satisfactory to our author; he suggests replacing it by "cultural."

Religious Chastity. JOHN MAIN. New York: (publisher's name not given), 1913. Pp. xii + 365.

A mass of information regarding the customs centering about widows and sexual relations scattered until now in hundreds of books and journals is gathered in this book and classified in an illuminating manner. The volume possesses, moreover, the distinction of a vivacious and often elegant style.

The preface opens with the words "In Ethnology as elsewhere evolutionary theory has been running amuck." The fallacy of taking differences in culture to mean differences in mind is due, the author declares, to a failure to push analysis of custom far enough back, and we are offered this psychological key to the varieties of customs which regulate the behavior of widows: "In one society, widows shave their heads, or scarify themselves; in another they are burned or stabbed or strangled to death; in another, they live to care for the grave or cherish the memory of the dead; *but in all, they do what they think the dead would most like.*" One of the main purposes of this book is to establish this thesis.

Many otherwise puzzling customs are readily understood when one keeps in mind two groups of well-known facts: (1) The departed husband is still at times at least actuated by needs and desires characteristic of mortals; he remains in communication with, and his thinking is of the same sort as that of, the living; whether the widow and the tribe are still attached to him by affection and admiration, or whether he is looked upon as evil and dangerous, in any case uncertainty and mystery attach to much of his behavior. (2) Since, after all, the ghost does not actually discharge the duties which fall to the living—whether toward his widow or the tribe—

and does not return to plague his widow and the second husband, increase in experience generates increase of resistance to the demands of the ghosts. Some of these demands are so uneconomical or painful that they come to be replaced by customs less wasteful of life or wealth. By various subterfuges the belongings of the dead at first burned or buried with him, probably in fear "lest they might entice him to fetch them, and later that they might prove useful to him or redound to his credit in the habitat which had come to be imagined for him," are saved, first in part and then in totality. Similarly, the luxury of widow immolation is replaced by many different customs, "for the widow is too valuable an inheritance for the poor man's heir to forego;" or the widow is saved and performs various services for the God and the temple—services by which the living are benefited.

Religious chastity will be particularly profitable reading to those who are still hampered by the so-called "evolutionary" conception of anthropological development. They will find here both identical customs proceeding from different desires (for instance, cannibalism, p. 78) and different customs arising from one and the same desire.

This book will be also valuable to those anthropologists and sociologists who have not fully realized that the complete understanding of human society cannot be obtained by the objective method alone. The explanation of behavior demands reference to principles of social psychology.

With a few exceptions each chapter opens with a proposition which is then justified and illustrated. For instance, "exorcism or propitiation is necessary to ward off specific outbursts of ghostly malice or to get immunity from a generalized danger from the dead." (The haunted widow.)—"Perhaps the most general and certainly the most consequential guarantee against ghost walking is . . . the gratification of the proprietary sense of the ghost." (The immolated and suicidal widow.)—"Where dead men become ghost-gods, their devoted widows readily become their priestesses." (The widow-priestess.)—"Despite human ingenuities the gods are not patient polyandrists. They are apt to discard the makeshift of marriage by proxy, and to insist upon exclusive proprietorship—theoretically at least. Their demand is met by the priestess-wife." (The priestess-wife.)

A bibliography containing about 650 titles gives some idea of the thoroughness with which the author has ransacked literature in order to make a complete picture of chastity and unchastity in their relationship to religion.

The Social Significance of Myths. W. H. R. RIVERS. *Folk-Lore*, 1912, 23, 307-331.

The author had suggested in a previous publication that the various forms of social organization found in Australia are the outcome of a blend of peoples. In the paper now reviewed, he offers an argument for the same opinion, taken from the frequency among the native Australians of certain kinds of myths. I reproduce in outline this interesting argument.

In order to account for the particular kinds of things which become the subjects of myths, he suggests this principle: "It is not the especially familiar and uniform which becomes the subject of myth . . . for this purpose there is necessary such an element of variety and of apparent, if not real, inconsistency, as will attract attention and arouse curiosity." As social customs and organizations are among the most familiar and constant experiences of primitive man, one should not expect to find many myths explanatory of social custom or organization. As a matter of fact, narratives of a mythical kind which serve to account for social conditions occur but seldom among the records of savage peoples—so seldom in fact, that this class of myths is not even mentioned by most anthropologists.

When one turns to the Australians, one is startled by the fact that most of their myths deal definitely and explicitly with social conditions. It turns out further on investigation that these myths refer chiefly to the totemic side of their organization and not to the dual organization found in combination with totemism throughout Australia. Now, if the Australians are not a homogeneous people, if they have arisen from a fusion of different tribes, one can readily understand the presence of myths explanatory of social organization. One need only suppose that some of these tribes were organized according to the totemic clan system. This system would then call to itself forcibly the attention of the tribes which merged with those in possession of the totemic system.

There are many difficulties in the way of a successful application of the principles here formulated. Several of them are considered and satisfactorily disposed of by the author.

New Religions Among the North American Indians. ALEX. F. CHAMBERLAIN. *J. of Relig. Psychol.*, 1913, 6, 1-49.

Both anthropologists and social psychologists will find much to interest them in this historical paper in which are listed and char-

acterized, besides a number of others, no less than 21 "new religions" of the North American Indians.

The account begins with the Pueblo new religion and revolt of 1680 and proceeds chronologically up to the Ghost Dance religion which began about 1890. Brief as these descriptions are, they set forth forcibly the motives of religious fervor among the Indians. These motives are of two kinds, racial or patriotic and ethical. They either aim at deliverance from the yoke and influence of foreigners or they seek to uproot moral evils and to establish higher habits of life; more usually they seek both autonomy and a higher morality. These two classes of motives, it will be observed, express fundamental human needs and are therefore present in all religions that have reached a certain stage of development. Of Handsome Lake, the Seneca chief, we are told, for instance, "His precepts and teachings, based largely on the ancient custom and faith, but recast to adjust them to the new conditions, contemplated the regulation of family life by pointing out the respect and duties that should subsist between husband and wife, and between parents and children, and the need of chastity and continence and by the inculcation of industry and thrift" (p. 14).

In these movements, the influence of the missionaries is plainly visible, yet one may find also abundant indication of an originality with which savages are not always credited.

Visions and trances play a conspicuous rôle in the establishment of these religions. Their teaching is offered as a revelation from other worlds. One singular feature of many of them is that dancing is their chief means of expression, and, therefore, of propagation.

J. H. L.

Race Psychology: Standpoint and Questionnaire, with Particular Reference to the Immigrant and the Negro. W. I. THOMAS.
American Journal of Sociology, 1912, 17, 725-775.

The author states that the plan for viewing and collecting materials here given is one that he has used in investigating the peasants of Europe and the Negroes, and is offered "not as a contribution to theory, but as a tool." However, there is a definite and comprehensive conception of mentality presented which may be said to characterize a considerable body both of field workers in anthropology and of theorists. The standpoint employed has points of affinity with that outlined by Dewey and Boas some years ago, and with that of F. von Luschan's recent article in Spiller's

Inter-Racial Problems, but the method of interpretation is distinctive because of a certain breadth of sympathy which suggests Bergson's description of the gift of intuition which comes from a long living with a fascinating subject matter. In the writer's *Sex and Society*, the social-psychological standpoint was used to determine the conditions explaining likenesses and differences between the mind of woman and the mind of lower races. In his *Source Book for Social Origins* a more extended field was covered. Extracts from standard writers, comments, and an extended bibliography on economic environment, education, invention, marriage, art, magic, religion, myth, morals and the state were presented. In this syllabus the same fields are reviewed with reference to the problem of race.

The standpoint used in the work of Professor Thomas is summarized as follows: "Without ignoring economic determinism or denying the importance of specific race characters, I have assumed that individual variation is of more importance than racial difference, and that the main factors in social change are attention, interest, stimulation, imitation, occupational differentiation, mental attitude, and accessibility to opportunity and copies. In other words, I have emphasized the social rather than the biological and economic aspects of the problem."

The main concepts employed are habit, crisis, control, and attention. Each of these is given a broad meaning. Habit includes social coördinations, the *mores* of groups, crisis is any slight or violent disturbance in the individual-social organization, and attention covers the whole process by which fundamental life problems are grappled with. Within the socio-individual conflict-situation the various processes of consciousness emerge. Motor tendencies antedate feeling and ideational processes. The mentality of peoples should be judged in relation to their distinctive problems and specialisms, not in relation to some imputed standard set up by a group animated by a protective egoism. There are no "pure races" in Europe, and the supposed superiority of some is due to an accumulation of tradition, technique, and abstract formulas. But accumulated culture may be assimilated by mediocre minds and is not to be confused with mentality proper, the power to cope with serious problems. As regards perception, memory, inhibition, and abstraction, the savage shows no inherent deficiency when we estimate his mentality in relation to its context of occupation, technique, and customary run of attention.

Excerpts from sources relating to the various topics, selected references, directions for carrying on observation and organizing anthropological data, and a list of suggestive questions for the guidance of students are included in this valuable article.

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The Will of the People. WILLIAM McDUGALL. *The Sociological Review*, 1912, 5, 89-104.

Both Rousseau and his critics have failed to clear up the ambiguities in the doctrine of the general will. This has been due to an inadequate conception of collective psychology. The intent of the article is to define the nature of volition according to lines mapped out in the author's *Social Psychology*, and to determine by analogy the characteristics of collective volition and collective action as contrasted with lower forms of collective striving and acting. "Individual volition is essentially distinguished from lower forms of acting and striving by the fact that, in some peculiarly intimate sense, the striving is governed and maintained by self-consciousness: it is distinguished from acting which issues directly from desire or impulse or from a conflict of desires or impulses, by the fact that the idea, the thought, of one's self plays a dominant and decisive rôle in the process."

This conation has an existence and organization of its own distinct from the secondary system of ideas; an idea moves us when it awakens, excites or is associated with specifically directed conative tendencies. The linking of an idea with latent dispositions is the process of forming sentiments; these by organization and elaboration constitute character. Chief among the sentiments is the sentiment for that object of thought which we call the self. This "self-regarding sentiment" essential to the higher form of volition may be amalgamated with concrete objects, as one's dog, or with abstract objects, as benevolence. An important item for social psychology is that man normally acquires sentiments for the highly complex objects constituted by groups of persons, large or small,—such as family, party, or college. The essential conditions of the formation of sentiment for a group is (1) that the group be permanent enough to be recognized as such by men in general, (2) that each member thinks of himself as belonging to the group, (3) that "the group shall be one that lives among other similar groups, maintaining and asserting over against them its corporate existence,

and made by them the object of judgments of value, of praise and blame, approval and disapproval, of friendly and hostile feeling, of emulation, rivalry, or opposition."

The self-regarding sentiment, originally directed toward the individual self, thus becomes extended to the degree that man identifies himself with his family and with larger groups. "In so far as such a complex dual sentiment grows up in the minds of each member, the group-spirit is powerful, the group has a true collective self-consciousness, and is capable of a truly collective volition." When unmediated impulses which are present in lower forms of striving are controlled by group-sentiment aiming at the common good, we have a case of collective volition.

The parallel between individual and collective volition is this: "The individual volition is governed by individual self-consciousness, *i. e.*, by the self-regarding sentiment of the individual or by the impulses and desires that are awakened within this sentiment. Collective volition is governed by collective self-consciousness, *i. e.*, by the impulses and desires that are awakened within the collective self-regarding sentiment, the extended self-regarding sentiment which makes each member regard the good of the group as his own good."

From the standpoint of the analysis summarized above Professor McDougall suggests that the doctrine of Rousseau should be corrected in three respects: (1) The genesis of the collective self is not voluntary association, but is the development of the sentiment for the nation in the minds of citizens by the gradual evolution of institutions, tradition, and intercourse. (2) A collective self is possible in a large community, as distinguished from Rousseau's requirement of a small deliberative body; small groups, reciprocally acting, are essential if a truly collective deliberation is reached in large modern states. (3) Rousseau's doctrine of the common good is ambiguous, and is most applicable to the highest form of collective volition in which common purpose, tradition, memories, participation in crises, and harmonious action have developed the notion of a group which determines individual conduct. In lower forms of collective striving the object aimed at is the good of all, since here the private good of the several members of the group is most urgent, not the good of the whole.

The distinction between the good of all and the good of the whole is applied finally to the national life. Real patriotism or nationalism is identified with the highest form of collective striving.

"And the nation is capable of truly collective volition only so far as the organization it possesses, in the form of institutions and traditions, enables it to deliberate collectively for the good of the whole as such, such deliberation and action being moved and sustained, not by the desire of every man for his own private good, nor yet by the desire of every man for the good of all, but by the desire of every man for the good of the whole, a desire which is rooted in and springs from the collective self-consciousness, the collective self-regarding sentiment of the whole for the whole." National sentiment must be cultivated, the writer urges, in order that there may be stimulus for moral effort to take the place of the supernatural sanctions which are now losing their hold on the population.

The article has been outlined at some length because it reveals a significant tendency operating in the development of social psychology. It is a hopeful indication for the future of the new science if it insists upon proceeding pragmatically: Dr. McDougall's method of dealing with national problems from the approach of psychology is evidence of this insistence. There is a statesman-like quality in the spirit of Bentham and the Utilitarians which ought not to die, however inadequate their mechanical assumptions now appear. Professor McDougall's contribution adopts the social outlook of the Utilitarians while fundamentally it is a criticism of Bentham's main theses. Wallas and Bligh also display the same pragmatic interest, the latter anticipating the gradual increase of a body of experts in social psychology who will utilize the principles of human nature in planning and directing individual and national improvement-enterprises, somewhat after the manner of the Freudian practitioners.

In one respect, however, the article is not quite satisfactory. As noted before, it pleads for a collective volition or nationalism. The author contends that the object, *humanity*, is too vague to elicit devotion. But one of the excellent points urged is that no group forms a wholesome group attitude without the correction and opposition of other groups. Consequently, in order that a national, patriotic consciousness may develop it is necessary that coincidentally a consciousness of the wider group comprehending the various nations shall evolve. The international consciousness is not to be identified with the vague abstract entity *humanity*, as seems to be implied.

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INDIVIDUAL RELIGIOUS PSYCHOLOGY

MYSTICISM

Never before, perhaps, have so many scholarly psychological publications appeared on religious mysticism as during the last few years. This activity is a natural consequence of the recent extension of psychology in certain abnormal fields. When phenomena of a non-religious significance, but somewhat similar to those of mysticism, had been investigated in hysteria and elsewhere, and had received an explanation according to theories of the subconscious, the striking experiences of the mystics could not be expected to escape longer the curiosity of the psychologist.

The psychological studies of mysticism may be considered to have begun with Murisier's *Les Maladies du Sentiment Religieux* published in 1898. He was followed in chronological order by Recéjac, Leuba, Poulain, Delacroix, Pacheu, Von Hugel, Maréchal and others.

The non-transcendental point of view and certain conclusions of most of the writings of non-Catholic authors have aroused the Roman Catholic world to a defence of the supernatural in mystical experiences. There have appeared in the reviews for 1912, notably in the *Rev. de Philos.*, published under the direction of a professor of the *Institut Catholique* of Paris, a number of articles with a marked polemical character. The abstracts of the papers of Pacheu, Maréchal and Huc will show what points are the storm centers of the discussion.

Mysticism; a Study in the Nature and Development of Man's Spiritual Consciousness. EVELYN UNDERHILL. London: Methuen & Co., 1st ed., 1911. Pp. xi + 600.

The library success of this large volume (three editions were published from March, 1911, to January, 1912) following close upon Baron von Hugel's work in two volumes, *The Mystical Element in Religion*, is a token of the lively and widespread interest in psychological studies of mysticism as well as a tribute to the literary, and, I must add, semi-popular qualities of this work. It cannot be compared in point of scholarship and of psychological penetration, with von Hugel's book, and still less with Delacroix's *Etudes d'Histoire et de Psychologie du Mysticisme*. This the author would readily admit, for she modestly informs the specialists that her book is not for them.

In the course of the two parts of this book, called respectively *The Mystic Facts* and *The Mystic Way*, almost every topic belonging to mysticism is discussed or at least touched upon. The first part deals with the relation of mysticism to vitalism, psychology, theology, symbolism and magic. It is preparatory to the second part which is "avowedly psychological," and consists essentially of an analytical description of the mystical ascent to God. The author's relish for the mysteriousness and picturesqueness of the "mystical adventure" is in evidence throughout. Her success in conveying the tang of the various phases of mystical experience by the quotation of apt phrases is admirable.

One of the most interesting chapters is the one on Mysticism and Vitalism. She indicates in it broad similarities between the conception of the nature of reality of the scientific Vitalists and of such philosophers as Bergson and Eucken. According to her, we see in the Great Mystics "the highest and widest consciousness to which the human race has yet attained" (p. 532). She has no doubt that in that consciousness man possesses Ultimate Reality, God. It is unfortunate that writers on mysticism do not start with experience and define their terms with reference to it. They begin instead with a highly abstract notion of the Ultimate Reality derived from philosophy and freighted with weighty implications, and then turn to mysticism for a description of this reality. Under these conditions they cannot help reading into that experience much more than really belongs to it.

According to our author the apprehension of Ultimate Reality proceeds from, or is by means of, "the organ of man's spiritual consciousness." This "organ" or this "sense," as she also calls it, seems to be either identical with, or a part of subconsciousness. "Transcendental matters are, for most of us, always beyond the margin; because most of us have given up our whole consciousness to the occupation of the senses, and permitted them to construct there a universe in which we are contented to remain. Only in certain occult and mystic states: in orison, contemplation, ecstasy and their allied conditions, does the self contrive to turn out the usual tenants, shut the 'gateways of the flesh,' and let those submerged powers which are capable of picking messages from another plane of being have their turn" (p. 67). The author finds proofs of the supernatural character of the mystical life in strange places. The fasting of the Italian Catharines who "whilst fasting, were well and active," and who were made ill during these fasting periods

by every attempt at eating, seems to her one of the "unsettled problems of humanity" (p. 71). Acquaintance with the psychophysiological investigation of Agostino Levanzin¹ during his recent thirty days fast, and with the effect of suggestion, especially in a temperament like that of the two women in question, would it seems rob her of this, to her delightfully attractive, wonder.

Quelques réflexions sur la méthode en psychologie religieuse. JULES PACHEU. *Rev. de philos.*, 21, 371-391.

The respective provinces and tasks of literary criticism, scientific criticism, and philosophical or "interpretative" criticism are described in a general way. The main purpose of the author appears to be to enforce the recognition of the right of psychology to examine the facts of consciousness, whatever they are, and of the right of philosophy to complete the work of science by interpreting its findings.

It seems to the author "infinitely probable" that the problem peculiar to mysticism cannot be "exhausted" by scientific study. This signifies that mystical experience includes in all probability facts pointing to a superhuman intervention in consciousness, facts not explicable scientifically. It is not out of place to observe that the Roman Catholic cannot relinquish this conviction without renouncing his church. Such a position is dangerous for a scientist however robust may be his love for truth.

Sur quelques traits distinctifs de la mystique chrétienne. J. MARÉCHAL. *Rev. de philos.*, 21, 416-482.

The author of this long paper, professor at the *Collège Philosophique et Théologique* of Louvain, is evidently well qualified to deal with his topic. After a few preliminary pages he passes to a brief survey of the most important phenomena of the mystical life. It is shown to be characterized by a number of negative traits belonging as well to the Christian as to the non-Christian mystic, and to complete itself, at least in the higher forms of Christian mysticism, by a positive phase. These negative features are the disappearance of discursive thinking, of special imagery and the loss of self-consciousness. They result from "a very narrow internal concentration, supported by a very intense affective movement."

Abnormal "somatic and psychophysiological" manifestations

¹ This journal, February 15, 1913, pp. 83-84.

delay the author only long enough for him to acknowledge these phenomena to be the natural result or accompaniment of the excessive mental tension to which the mystic is subjected. "The psychophysiological concomitants bear merely an accidental and a variable relation to the state of inner prayer (orison)." Thus, in common with the best informed Roman Catholic scholars of the day, he surrenders to the natural order phenomena which not very long ago were regarded in the same quarter as supernatural.

His survey of mysticism leads him up to "a very delicate psychological problem," "the true problem of ecstasy." When spatiality, images, and the idea of the conscious self are abolished, what remains of the intellectual life? Multiplicity has disappeared, but what is the Unity which takes its place?

According to our author, three solutions of this problem have been offered: (a) *The absence of multiplicity, of discursive thinking in ecstasy is merely apparent.* That which some mystics describe as total absence of consciousness is really a very vague state of consciousness, in no way different in kind from ordinary consciousness. If one were to examine these states narrowly, one would discover in them imagery and spatiality. This interpretation does not satisfy Maréchal. for, as he points out, the great mystics place the state of Union far above any spatial or temporal intuition. They speak of it as something incomparable with ordinary conscious states. They have a conviction of a radical difference between Union and any ordinary state of consciousness. This judgment of the mystics Maréchal chooses to accept as valid.

(b) *Ecstasy is total unconsciousness.* This opinion seems to the author legitimate from a logical point of view. "The alternative is unavoidable: either multiplicity of conscious contents, however slight, or total unconsciousness." But though Maréchal would not blame a scientist for accepting this second alternative, he himself cannot do so because the mystical description of their own condition (briefly reproduced above) does not permit of that solution. He remarks that there are several kinds of unconsciousness. "The only kind of unconsciousness admissible in the explanation of ecstasy would be in any case 'a polarised unconsciousness,' the religious value of which is not a negligible quantity."

(c) The solution which the author makes his own is that "*ecstasy is the synthesis of an empirical negativity and of a transcendent positivity.*" That is, on the one hand ecstasy separates itself by the negative characteristics mentioned above "from the psycho-

logical states, normal or abnormal, of ordinary life," and, on the other hand, "the suspension of conceptual thought is not total unconsciousness, but on the contrary, an enlargement, an intensification, or perhaps even a higher form of intellectual activity." In this higher phase of ecstasy "intelligence instead of constructing, according to analogy and approximately, its object with material secured from the senses" may "reach that object in an *immédiate assimilation*." That is the positive and superhuman side of ecstasy.

At this point, the psychologist is asked to yield his place to the theologian and to the philosopher, who, combined in the person of Maréchal, write the concluding ten pages of the essay.

The writer of this summary against whom the crucial criticism of the paper is chiefly aimed will choose another and a more appropriate place for an answer.

Névrose et Mysticism. Sainte Thérèse relève-t-elle de la pathologie?

A. Huc. *Rev. de philos.*, 21, 5-32, 128-154.

This article is summarized sufficiently for our purpose in the following abstract of its last paragraph. "We have analyzed the soul of St. Theresa and we are compelled to conclude that all the characteristic traits of her soul are opposed to all the known nosological symptoms of neurasthenia. From this follows clearly that to derive the mystical facts from 'a morbid process' because in mysticism are found states analogous to those present in certain forms of neurosis, is attempting to explain the normal by the abnormal; it is gratuitously to ascribe a greater effective force, and a greater richness to the latter than to the former. . . . If neurosis and mysticism may bear to each other a relation of concomitance, they cannot bear a relation of causality."

I do not think that any of the psychologists who have recently written on mysticism would attempt to derive religious mysticism from "a morbid process." I have myself contended against that interpretation in the *Rev. philos.* for 1902. But the point which the author has chiefly at heart and in the defence of which he chiefly writes, namely, the action in the mystic of "an external and sovereign force," is in no wise substantiated by the demonstration of the normal nature of the essential characteristics of mysticism.

MISCELLANEOUS

Le sentiment religieux a-t-il une origine pathologique. DR. L. PERRIER. Paris: Fischbacher, 1912. Pp. 62.

One would like to believe that this is a last echo of the obsolete opinion that the roots of religion are pathological. The author classifies the "pathological hypotheses" and discusses them adversely. There is nothing new in this effective refutation.

Unless one should regard the belief in ghosts, spirits and gods as an indication of abnormality, I do not see how religion could be considered abnormal. It may of course be influenced by a pathological condition of individuals, as for instance of certain mystics.

One regrets the use to which the word "sentiment" is put in this essay. Religion is not a sentiment. No one who claims the attention of informed readers should allow himself the very careless identification of any sentiment whatsoever with religion.

Adolescence and Religion. THEODORE SCHROEDER. *J. of Relig. Psychol.*, 1913, 6, 124-148.

Mathias the Prophet. THEODORE SCHROEDER. *J. of Relig. Psychol.*, 1913, 6, 59-65.

Mr. Schroeder has attempted to show in several articles the intimate connection which he thinks exists between religion and the sexual instinct. In the *first* paper he returns to his favorite topic. After offering a large number of facts gleaned from ancient history and from recent accounts of more or less primitives peoples (chiefly concerning ceremonies of initiation), he produces the thesis maintained by several other writers that "the acquisition of religion is a distinctly adolescent phenomenon." This conclusion once set down, it follows, if one accepts the recapitulation theory, "that the psychic phenomena of religion made their first appearance in the mind of man at the period of racial adolescence; that is, at that prehistoric stage in the evolution of man when his consciousness first seized hold of the facts of sex-functioning, for a part of its recognized furnishing, as an experience that arrested attention and demanded explanation." Two earlier conclusions of the author are thus, if one could believe him, happily confirmed: "Among the historically known objects of worship, the first must have been the sexual organs." "All religion in its beginning is a mere misinterpretation of sex-ecstasy, and the religion of today is only the evolutionary product, essentially unchanged, of psycho-sexual

perversion. This is the psychological interpretation of "the mystery of love," which finds such frequent and serious discussion in religious literature. Thus, literally, may we say "'God is love'—sex-love."

Evidently Mr. Schroeder is enamored of simplicity and like all of us is directed in his search after facts by his theories, and therefore the facts which he chooses to mention do not contradict his theories. But if he shares this weakness with us all, he distinguishes himself by the most unusual single-mindedness in pursuing the facts relevant to his purpose.

In my opinion, there are other roots to religion than the sex instinct. Man comes to life with other instincts besides this one, and they all may and probably most of them do contribute to the establishment of religion. The instinct of self-preservation, for instance, leads a man to seek to ward off danger and secure help. Could not Mr. Schroeder find indications of the action of this instinct in religion as early as he finds the presence of the sex instinct?

In the *second* paper, Mr. Schroeder describes one of the historical roots of Mormonism. It is a distinctly erotic and abnormal root. The relation concerns a certain Pearson who called himself "Elijah, the Prophet," and his "Holy Club." Its members professed celibacy, but set much store by "spiritual spouses." The Club was suspected of gross lasciviousness.

Robert Matthews appeared in this circle when sixteen years old. He soon won the name of "Jumping Jesus," but he preferred to call himself "Mathias, the Prophet." He seems to have been dominated by the sex impulse. He taught that baptism, to be effective, must be accompanied by circumcision, and in his first period he denounced women and the command to increase and multiply. Ascetic abstinence ended, however, when he met a Mrs. Folger and found that they were "spiritual mates." Her husband, who was also thinking of a spiritual mate, was persuaded to free his wife who was maintaining more than spiritual relation with the Prophet.

The theological system constructed by Mathias "subsequently passed on to Joseph Smith, to be perpetuated in Mormonism."

The Religion of One Hundred and Twenty-six College Students.
JOSIAH MORSE and JAMES ALLEN, JR. *J. of Relig. Psychol.*,
1913, 7, 175-194.

This is a tabulation with brief comments of 126 answers to a set

of questions given to 350 men and 50 women students. A serious deficiency of this investigation—a deficiency which is shared by nearly all psychological researches by means of *questionnaires*—is that only a part (not even one third) of those addressed answered. The result of this unintended selection is to deprive the statistical information obtained of most of the value it would have if all were represented in the result. It is, for instance, hardly illuminating to one who already knows that some students pray and some do not, to be told that 100 pray and 26 do not, when he is left in the dark concerning the 274 who did not answer. One can say nothing more definite regarding the prevalence of prayer among college students after than before such an investigation. The same remark is of course true of the questions as to church attendance, religious experiences, immortality, and most of the other questions of this syllabus. Statistical investigations fail of their purpose unless they include every member of the particular group under examination. When this is not possible, the returns may serve as illustrations, or as so many facts to be analyzed, compared, and classified, but their value for statistical purposes is negligible.

Another defect which might, it seems, have been easily avoided appears in the fact that although we know from these returns that the problem of immortality caused uneasiness to 50 and no uneasiness to 75, we do not know how many of the first and how many of the second lot believe in personal immortality. Moreover, although we learn that 100 pray, we are not told how many of those who do pray believe in a personal God who hears and may answer prayer, and how many pray only because "it is a good spiritual exercise." This defect results without doubt from attempting to cover too many subjects in one *questionnaire* which cannot then include all the questions that should be asked on each topic.

The complete indifference to immortality of many of these students gives a flat denial to the theologian's affirmation of the universality of the desire for immortality. I cull from the appendix an instance of aversion for, and one of indifference to a future life.

"Male, 22, junior, Presbyterian: I have thought about immortality considerably, but it does not cause me any uneasiness at all. I shall be content to die, absolutely dead, and pass off into nothing,—beautiful, blessed, peaceful nothing,—when I do die. Of course I love life, and shall live with a vim as long as I can, but I do not desire to live forever. I want to be unconscious, and not even know that it is 'I' who am resting."

"Male, 22, senior, Methodist: The problem of immortality has caused me no uneasiness. I feel that if I get through this life I will be doing pretty well. And so I let God take care of the future. If I deserve eternal life, He being a just God, as I believe He is, will take care of the future, and give eternal life; if I do not deserve it, then I sin when I ask for it."

A Modern Pilgrim's Progress. (Introduction by H. S. BOWDEN.)
London: Burns and Oates, 1st ed., 1906. Pp. 1-284.

This book constitutes a *document* of value to the student of individual differences and, in particular, to the student of the psychology of religion. It is a detailed autobiographical account of fundamental affective and ethical needs and of the relation which they bear to the search for logical truth in a person in whom both reason and feeling insist upon gratification.

The anonymous author belongs to a good English Christian family. Very early she began to question the Christian dogma. From that moment her life became an ardent search for the truth. She pondered over volumes of theology, philosophy and science; she read—in a rather desultory manner, to be sure—the great modern philosophers, and also Strauss, Renan, Darwin, and Huxley; she visited, in search of light, leading churchmen. Lack of mental training and of guidance made her reading somewhat unprofitable. She was "swayed by every book . . . —a cork driven hither and thither" (p. 70). For a while, a materialist, then a deist, and once again for a time, a Christian. Thus passed not only her adolescence, but, it seems, several subsequent years, until at last she found shelter and peace in the Roman Catholic Church.

One should not confuse the conversion by which a moral wreck finds regeneration in Christ, with the passage of our author from Protestantism to Roman Catholicism. She never was a "lost sinner" in any other than a theoretical sense, and it seems probable that her life would have been no less respectable, though not so happy and profitable, had she never found the "truth."

None of the authors and preachers whom she read or interviewed could provide her with the logical assurance she wanted for her moral needs. Most men who have doubts on the "eternal questions" of the meaning of life, and of the whence and whither of man, manage to live happily even though no satisfactory answer comes to them, or they accept certain beliefs without uncomfortable fastidiousness. Our author could do neither. She "neither could nor would share

the utter loneliness of Clifford's Godless existence;" she neither could nor would accept any teaching that "jarred" with the sense of her personal immortality (p. 158).

But what did she want? "My whole nature demanded a personal God, and do what I would, I could not believe this desire to be vain" (p. 132). "My eternal future was to me the question of supreme importance" (p. 132). "I needed a religion, not merely as an answer to intellectual problems, but as a comfort in sorrow and as a guide in daily life" (p. 135). No one has felt more keenly than she "that dull gnawing ache, that vague hunger of the soul for *One* to hear and understand, that need of an infinite Personality" (p. 279). That yearning had made permanent materialism impossible to her, and pantheism but as "a shadow of her desire" (p. 279).

But why does she not find in Protestantism the assurances she needs? Because she wanted certainty in her belief and relief from even the possibility of doubt. She argues thus: If God has revealed himself, he must have done it so that man need not be led astray (p. 202). "At no time," writes she, "have I been able to see in a church which teaches contradictory doctrines the organ of truth; now it was absolutely impossible for me to think that a church which taught High, Low and Broad Church doctrines, and whose official representatives contradicted each other at every turn, was the teacher sent by God to teach me the truth" (p. 139). She knew by her studies in philosophy that in all ages philosophers "had craved, and craved in vain, to find unity in variety" (p. 182). The Roman Catholic Church answered her need for unity and authority.

There were obstacles in the way of her passage to the Catholic Church. First of all, her spirit of independence. The idea that any one would have the right to say "thou shalt" or "shalt not" made her recoil as if every nerve in her body tingled in revolt (pp. 184-5). But this difficulty and others concerning doctrine could not stand against her clamorous desire for peace.

She had never been a disinterested searcher after truth; from the first she had wanted to satisfy her reason of the truth of the beliefs she cared for. The longer she sought, the more impatient she became of logical opposition. The time came when she simply threw overboard whatever proved an obstacle to her precious beliefs: "the fact that Clifford denied the immortality of the soul made him no teacher for me. I had groped my way by painful

steps to the explicit belief in, and realization of truths I could not relinquish" (p. 156). "Mr. Spencer had taught me that, viewed as a whole, human life was good because it ever tends to the good of the race, but what cared I for generations yet unborn? I cared nothing. I wanted life to be good for me and those dear to me, and I wanted our lives to last forever" (p. 158). At this point of her development her search was clearly no longer, even in pretence, one for truth; it was a struggle for life. The conditions of life being for her as they were, the Roman Church was her logical refuge. A series of minor circumstances contributed to invest that church with a mysteriously attractive halo. Whenever she enters a Catholic Church she "seems to live in another world, to feel the presence of an unseen power" (p. 164). She is like an animal in sight of a fascinating light. In the presence of Cardinal Newman she is "affected by his strength and reserve power as never before by any man." He left aside controversy, and though she cannot tell exactly what he said she knows that he made her see "proofs of the truth of Christianity." She was awed into silence, and all her difficulties seemed to vanish (p. 220). The great cardinal knew that it is unnecessary to argue with persons in the condition of this harassed woman; the most effective way to convince them is through the feelings and emotions. A little later on she went to Paris and followed the daily instruction of a priest. One day at church, during the Eucharist service, she was favored with an illuminating ecstasy that broke down the last resistance.

Le Problème de la Personnalité dans la psychologie religieuse. TH. RUYSSSEN. *Année psychol.*, 1912, 18, 460-477.

This is one of the *Reuves Générales* which the *Année psychologique* devotes from time to time to writings on the psychology of religion. The books considered (Höfding, Gourd, Segond, Reinach, LeBon, Guignebert) belong only in part to psychology and then only in the more general sense of the term.

Ruyssen thinks it would be profitable to consider religion from the point of view of personality. Since religion is an attitude or a reaction towards the Creator or the Whole, this attitude or reaction must vary with the personality of the respondent. The author knows, however, that "personal, subjective experience is only a fragment, the most characteristic fragment of religious life to be sure, but not the most obvious, nor even the most constant." He differs from a well known school of sociologists who altogether

disregard that fragment, for it seems to him, and quite justly in my opinion, that the action of personality upon religious tradition constitutes an interesting and an important problem. The books to which he refers are for him a source of significant illustration in formulating this problem.

Grundlinien zu einer Phänomenologie der Mystik. H. ASCHKENASY.
Zsch. f. Phil. u. phil. Kr., 1911, 142, 145-165; 144, 146-165.

This study is offered as a contribution to the relation of religion to the other forms of conscious life, to science, to art, and to morality. The author limits himself to that particular religious form called mysticism, because this form offers a much more striking contrast to the other life activities than do the more ordinary forms. The first article is devoted to selecting the proper method of attack—the phenomenological method—and to a justification of it.

The larger part of the second article deals with religion as value. The theory of Münsterberg is discussed. The article closes with a brief section on the task of the history of religion.

The only comment I am inclined to make takes the form of an exclamation. How far removed from that which in history bears the name religion are the discussions of religion by metaphysicians! Not religion, but certain highly abstract conceptions, known only to the philosopher, are their subject matter.

J. H. L.

Rousseau et la Religion. H. HÖFFDING. *Rev. de mét. et de mor.*, 1912, 20, 293-320.

This is a detailed critical consideration of the writings of Rousseau with a view to noting the relation between his religious concepts and his own personality and experiences. The contrast in all Rousseau's work between feeling on the one hand and intelligence and will on the other is pointed out. The sincere, though inconsistent views by which he was successively dominated are ascribed to the influences to which the passive character of his emotional life exposed him. Höffding describes the times when Rousseau felt himself possessed of a great fervor by reason of communion with the Great All. "The sense of solidarity at such times was the personal religion of Rousseau." Other topics discussed are: the psychological similarities and differences between Rousseau, the Vicairé Savoyard and Julie; Rousseau's need of independence and solitude; his love of "nature"; his theories of *amour de soi* and *amour propre*;

his treatment of the problem of evil; his views on the discord between nature and civilization; his relation to Christian tradition—in fact his entire “natural theology.” At the close of the article comes an interesting comparison of the conceptions of Hume and Rousseau.

L. I. STECHER

La Philosophie Religieuse de J. J. Rousseau. D. PARODI. *Rev. de mét. et de mor.*, 1912, 20, 275-293.

In this exposition Parodi has reconstructed very sympathetically Rousseau's religious ideas and related them to his diverse social, moral and literary theories. Parodi emphasizes the place which religious beliefs held in the life of Rousseau and points out the development of these beliefs under various influences during his life. The article succeeds in disentangling from the varied writings of the French philosopher a religious system of considerable unity. In his anathema against civilization, the arts and sciences, all the works of human reason, as in his eulogy of ignorance and natural simplicity, one discovers his prevailing moral interest. This is also the foundation of his love of “nature” which means to Rousseau not only simplicity of life but also obedience to the infallible inspiration of conscience, “l'assentiment intérieur.” From man's freedom and his consequent liability to sin come all the disorders of the social organism. The love of order, however, authorizes the belief in the final happiness of virtuous men, immortality. Morality, moreover, cannot exist without religion. In the contemplation of natural beauty, which is an attitude of mystical identification with the Creator, the religion of Rousseau finds its highest expression.

L. I. STECHER

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NOTES AND NEWS

THE twenty-second annual meeting of the American Psychological Association will be held at New Haven on December 29, 30, and 31, under the presidency of Professor Howard C. Warren. At the joint session with the American Philosophical Association, which meets at the same time and place, the subject for consideration will be "The Standpoint and Method of Psychology."

A NEW quarterly magazine, *The Psychoanalytic Review: A Journal Devoted to an Understanding of Human Conduct*, has recently been started in New York under the editorship of William A. White, M.D., and Smith Ely Jelliffe, M.D. The editors "aim to make it a complete and true reflection of the work being done along psychoanalytic lines in all departments of thought, not only in medicine, but in various other fields, wherever such work has any bearing, direct or indirect, upon the problems of psychopathology."

A NEW French journal is announced, to be entitled *Étude de Psychologie*. It is to be edited by A. Michotte, and published by Félix Alcan. The subscription price is 7 fr. 50.

A PROSPECTUS of a new German periodical is at hand, which is to be published by Karl Krall in the interests of the Elberfeld investigations. It is entitled *Tierseele: Zeitschrift für vergleichende Seelenkunde*. For foreign subscribers the price is M. 14.

AT the Seventh Annual Convention of the Illuminating Engineering Society held at Pittsburgh on September 23, Dr. C. E. Ferree, of Bryn Mawr College, read a paper on "The Efficiency of the Eye Under Different Systems of Illumination:—The Effect of Variations in Distribution and Intensity."

THE present number of the BULLETIN, dealing especially with social and religious psychology, has been prepared under the editorial care of Professor J. H. Leuba. An expression of special indebtedness is due to Professor Leuba because of the fact that, owing to unavoidable circumstances, the editorial responsibility was assumed unexpectedly and at an inconveniently late date.

THE following items are taken from the press:

THE Herbert Lecture at Oxford was delivered on November 7 by Professor C. Lloyd Morgan, F.R.S., professor of psychology at the University of Bristol. The subject of the lecture was "Spencer's Philosophy of Science."

PROFESSOR SHEPHERD IVORY FRANZ, scientific director and psychologist of the Government Hospital for the Insane, Washington, D. C., on November 15 addressed the Medical Society of St. Louis, on the subject of "Psychological Factors in Medical Practice."

MR. A. G. STEELE has been appointed head of the department of psychology in Temple University, Philadelphia, Pa.

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